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And him that kills a single man,
His neighbors all abhor.

"Well, then, if I should kill a man,
I'd kill a hundred more;
I *should be great*, and not get hung
Like Abdel Young before."

Not so, my child, 'twill never do;
The gospel bids be kind.

"Then they that kill, and they that praise,
The gospel do not mind."

You know, my child, the Bible says,
That you must always do
To other people as you wish
To have them do to you.

"But, pa, did Alexander wish
That some strong men would come,
And burn *his* house, and kill him too,"
And do as he had done?

"And everybody called him great
For killing people so!—
Well, now, what *right* he had to kill,
I should be glad to know.

"If one should burn the buildings here,
And kill the folks within,
Would anybody call him great,
For such a wicked thing?"

ON EARTH PEACE. — Luke ii. 14.

PEACE! the welcome sound proclaim;
Dwell with rapture on the theme;
Loud, still louder swell the strain,
Peace on earth, good-will to men.

Breezes, whispering soft and low,
Gently murmur as ye blow;
Breathe the sweet, celestial strain,
Peace on earth, good-will to men.

Ocean's billows, far and wide
Rolling in majestic pride,
Loud, still louder swell the strain,
Peace on earth, good-will to men.

Christians, who these blessings feel,
And in adoration kneel,
Loud, still louder swell the strain,
Praise to God, good-will to men.

DOES WAR FORGIVE? — A friend of peace once asked a general on a muster-field, What do you mean by this array of swords, muskets, and cannon? — "We mean to be avenged on our enemies, should they insult or invade us." — But we are bound to *forgive* our enemies, should they injure us. — "So we will," said the general. — But, if you really forgive them, what do you want of swords, rifles and cannon? — "To stab and shoot them." — But, if you forgive them, how could you at the same time shoot and stab them? — "I think," said the general, "I can feel forgiveness in my heart towards my enemy, while I am shooting

and stabbing him. Can I not?" — If you can, you take a queer way of showing it. How can you show your forgiveness by swords and guns? — "I am sure," he replied, "it's more than I can tell." — Perhaps, said the peace-man, you have the art of shooting and stabbing your forgiveness into the hearts of your enemies; and it may be the object of your review to perfect yourselves in this art. Is it so? — "I think," replied he very honestly and truly, "we are more likely to perfect ourselves in the art of *killing* them."

Could you, inquired a peace-man of a military officer, could you, after a battle in which you had stained your hands with the blood of your brethren, ask God to forgive you *as* you had forgiven your enemies? — "I am not a Christian," said he, "nor do I profess to forgive the wrongs done to me and my country; but I know I should be a hypocrite and a blasphemer, if I should ask God to forgive me *as* I had forgiven my enemies, after I had been killing them. When I ask Him to forgive me *as* I have my enemies, I will cease to kill them, or to encourage others in doing so."

CHRIST'S TEACHINGS ON PEACE.

BY REV. THOMAS C. UPHAM, D.D.

"But I say unto you, love your enemies, bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father in heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Such are the teachings of Christ. Similar sentiments are expressed in other passages. They are doctrines, which appeal strongly to men and nations. The great voice, which utters them, has a right to demand a hearing. "Ye have heard, that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Men have not listened to and obeyed these great and wonderful precepts, because they have regarded them as unreasonable in principle, and not calculated to produce good results. In both respects their judgments are premature and wrong. It is a great error to suppose, that these remarkable declarations are mere dogmatisms; in other words, mere declarations and commands, without a well-founded and adequate reason for them. On the contrary, the thorough, reflecting student of the Bible will find in these passages, and everywhere else in the moral and religious teachings of Christ, a profound philosophy at the bottom. His great object in them all, it is generally conceded, is the formation of discipleship in his own image. And such declarations and commands indicate what he expected of those who recognized and bore that divine image. His disciples then, and it is the same now, may be regarded, in consequence of the higher instructions they had received, as standing on a higher plane, than the ignorant and passionate multitude around them. And this difference in position they were bound then, and are bound now, and from the nature of the case will be bound forever, to recognize and act upon.